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SPIRITUALISM V. MATERIALISM.

BY WALTER HOWELL.

It is conceded that science deals with phenomena and knows nothing of noumenon. The doctrine of "The Relativity of Knowledge" is often advanced to bar the way to an enquiry into occult and spiritual matters upon *a priori* grounds. But will not this doctrine bear any other interpretation than that usually given, not excluding phenomena which are not usually recognised, and only limiting our knowledge by our finiteness, not the nature of occurrences? The domain of phenomena reaches much farther than our savants are sometimes willing to grant, owing to their inexperience in a given direction, but this limitation of theirs does not limit the realm of phenomena.

The writer does not claim to have discovered any new truth or undiscovered law in Nature, all he attempts to do is to point out already admitted discoveries, and show, if possible, their bearing upon truths only partially acknowledged.

The tendency is not so materialistic as some would have us believe. If the men of science are not Spiritualists, they are by no means materialists. Should the scientific philosopher give his definition of matter, it would be much nearer our idea of spirit than some would expect. If some Spiritualist were to define his idea of spirit, it would resemble probably the philosopher's conception of matter. As Berkeley observes, "We kick up a dust and then complain we cannot see."

In the primordial cell the biologist sees the beginning of the manifestation of life, not the beginning of life itself. The cerebral physiologist finds in molecular changes of the grey matter of the brain, not the cause of thought, but the simultaneous phenomenal accompaniment of thought. In the retort and crucible of the chemist the compounds of material things may be analysed, but where is the psychical laboratory? The scalpel of the anatomist reveals the structure of the body, but does not lay bare the secrets of the soul. But who shall say that science may not yet win from the so-called unknown in the domain of occult and spiritual, undreamed-of discoveries, and triumphantly proclaim much that is now regarded as unknowable as belonging to the ascertained?

If the means and methods usually employed are insufficient to bring to light the hidden things of Nature, then why not use other instrumentalities more capable of yielding the desired results? The human organism is such an instrument, and may be used for purposes of psychical research. Powers of which we know little are latent within us. Faculties unsuspected are dormant within the mind. Shall we not develop and use them in our search for truths such as cannot be obtained in the dissecting room, the laboratory, or the microscopist's observatory? The psychometrist can sense, the clairvoyant can perceive, and in many directions science may yet be aided by what to-day in many quarters is thought of with feelings of derision and spoken of in words of contempt. When we lay aside our prejudices and are willing to receive light from even a heterodox source, we shall then be baptized with truth from realms we know not of while limited by scientific or religious bigotry.

Many good and earnest people are deterred from investigation through fear of encountering fraud, and others who feel their incompetency owing to a lack of scientific experience and unfamiliarity with the prestidigitative art. These are formidable reasons, but we must face difficulty and surmount obstacles if we would win the crown of knowledge.

All who know anything about these subjects are painfully aware that the investigation is surrounded by many deterrents, but years of examination of phenomena of a preterhuman kind has yielded the writer such an abundant harvest of rich fruitage, that he feels amply repaid for whatever time or labour he may have given to the inquiry.

As an answer to the objection sometimes brought, that conjurers can duplicate the phenomena, permit me to oppose the testimony of Samuel Bellachini, the court magician at Berlin. During the investigation made by Professor Zöllner and his colleagues at Leipzig, Bellachini was instructed to make a thorough examination of the surroundings, including the table of Slade, so as to be satisfied that the arts of the prestidigitator were not employed by Slade in the production of what were called phenomena. The result was an affidavit before Gustav Haagen, a public notary, as follows:—"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me, with the minutest observation and investigation of his surroundings, including the table; and that I have not, in the smallest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, to be absolutely impossible."

Modern psychology has disentangled many involved problems, but it turns a deaf ear to questions which demand a larger sphere than mundane, and a recognition of facts which current hypothesis excludes. Are premonitions, prophetic dreams, clairvoyant experiences, musical and calculating prodigies, dual personalities, speaking in an abnormal condition in unknown tongues, unknown to the speaker, but interpretable by linguists, explainable by our scientific psychologists? Of course, there are ever unexplained phenomena, but are not facts ignored which should be recognised, or dismissed on *a priori* grounds instead of verification being sought? Racial intuition, abnormal prenatal tendencies, coincidence and the like may cover a large portion of territory, but still outlying fields remain challenging all our theories.

The writer has given about fifteen years to these investigations, and without hesitation declares the evidences of latent possibilities within us, and the data obtainable of continuity beyond the change called Death, to have bridged the imagined gulf between physics and psychics, and placed the bow of promise in the cloud that o'erarches the tomb.

I will now endeavour to point out the steps by which we may reach this happy conclusion.

Hints of wonderful perception within the incarnate being are at times given to persons in all walks of life. I know a lady who a few years since lost a little daughter by death, who before it occurred received from the child a statement of the coming event. Mrs. W— was sitting in her parlour one day watching her little Maude at play. All at once the child paused and said, "Mamma, what is that I hear?" To which the mother responded, "What do you refer to?" "That bell," said the child. "Oh, that is the cemetery bell; it is tolling for some one that's dead." "Mamma," said the child, "in two weeks that bell will toll for me." The surprised mother said, "Oh, Maude, don't talk such stuff as that or you will make mamma feel badly." The days passed, and during the latter part of the week following, the child was taken with fever, and on the next Sunday passed away. The mother in her excitement had forgotten her child's premonition, but on the following Tuesday, when the bell was tolling, the words of the little one came back with awful clearness, "In two weeks, mamma, that bell will toll for me." It was two weeks to the very day.

I know of persons who have been saved from fatal accident through hearing a voice, which seemed to speak in their ear when no one in the flesh is near. One having

been as long as myself investigating could relate facts which an uninitiated public could not credit.

(To be concluded.)

LIFE IN A WELSH NUNNERY.

AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A SON OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

IV.

My uncle's grief was intense and pitiful to behold when he realised that I was dead, and all that he had intended to do for me was at an end, and that all his plans for the future were frustrated at one stroke. He did not dream of any deception being practised on him, and was not himself sufficiently familiar with my features to detect the fraud. A very plausible story was told him of my illness and death by the Lady Superior.

At my uncle's request the body was placed in a beautiful coffin, with my name and age inscribed on the plate, and conveyed to my uncle's house, from whence it was taken and buried in the churchyard with much pomp and ceremony, as I was considered to have been very wealthy, and my uncle reported to have plenty of money. As the fathers and sisters from the convent attended the funeral at my uncle's request, he also wished them to remain at his house after the interment and take a little food before returning, and also to speak to them concerning the sealed packet that he had deposited with the Abbot for me a few days previously.

This recital seemed to occupy hours, but in reality it took but a few minutes. When I looked upon her face I could scarcely realise that what she was telling me was true. She assured me that it was just as she had told me. She begged and entreated me to promise her not to divulge one word of what she had told me. I promised her that I would do as she wished me, as I could plainly see by this time that her life was fast ebbing away, and I thought it would be a great sin on my part to deny this to one so near death. She further told me the reason I had been put in the cell was that I should be kept from my uncle.

I could now more than ever realise their wickedness. I attempted to ask the lady a few questions, but she shook my head feebly, and wished me to summon one of the fathers, whom she named. I released her hand and left the room to do as she wished. On returning with him she told him she was now ready to be shriven and receive extreme unction, as she knew she was dying. She again took hold of my hand. I kissed her on her forehead and assured her that I had forgiven her. I had a few moments' conversation with the father, and was then desired to leave the sick room for the Lady Superior's day-room instead of my dismal cell.

We will here leave the father and Lady Superior for a few moments and think a little about myself. You can sympathise with me now, for what I had just heard was something to remember as long as I lived. My mind was now very active, thinking what I would do or say to the father. I thought that surely he would not now wish to prevent me in any way from going to my uncle, but I must be patient and keep calm, as I had undergone so very much, evidently through no fault of my own, although, until I heard the Lady Superior's confession, I thought it was because of my threat to escape. I waited some time before the father joined me, bringing the news that the Lady Superior was dead. I asked him meekly if I might put a few questions to him about myself and my uncle, as he was aware of the confession having been made to me. He raised his hands as if in alarm, and begged of me to be patient until such times as they had recovered from the loss now sustained by the death of the Lady Superior. He also came towards me and attempted to take my hand, but I felt that the presence of this father was repugnant to me, and refused to be touched by him even by a shake of the hand. He seemed astonished at my behaviour, and assured me he only wished to kiss me on my forehead in good faith as a reward for my calmness and goodness to the Lady Superior whilst she was making her confession to me.

I answered him very coldly, and told him I needed no reward for what I had done, as we all ought to be ready and willing to forgive one another what wrong we might suffer, if we ourselves expected forgiveness.

Before leaving the room he assured me that I should be treated as a lady whilst remaining there, and extracted a

promise from me that I would remain and help to fill the vacant place until everything could be set right.

I felt more at ease after this, and was left alone to do as I pleased, and was attended by my late lady's maids. I must confess I felt very uncomfortable whilst these maids were in my presence, as they seemed to be watching my every action with curiosity. The day came for the funeral of the Lady Superior—which day I had been anxiously waiting for, so that I could have my affairs settled. I waited three days after the funeral before seeking the Abbot. I tried again and again to have an interview with him, but was always put off with some excuse. My old feelings of doubt and distrust, which I had previous to my imprisonment, seemed to be coming back to me. I therefore determined to make an effort to escape, if I could get no satisfaction from the Abbot, as I was now allowed more liberty to go about the convent and grounds. Several days again passed and brought no sight of the Abbot, so I resolved to get into the grounds unobserved and find out the best way and means to escape. But, alas! I found that escape would be impossible except through the doors, which were securely closed and barred. The encircling walls were too high for me to scale, so I was now as far from liberty as I was when in my cell, the only difference being that my prison now was much larger than the narrow little room I was before confined in.

I kept as passive as possible, but again decided to watch and wait, believing that the time would come that I should be able to effect my purpose. I walked round the grounds, and, as though fortune favoured me, came in sight of the Abbot. With one bound I was at his side, and asked him would he permit me to have a conversation with him. He very kindly promised that he would await me in his room the following day at an early hour. He seemed very reluctant to leave me, and said how very much he had always loved me as a sister, and how sorry he should be to part with me, but God's will be done.

We returned and entered the convent together, when he wished me good night, and bade me be punctual to my appointment in the morning. I could not sleep all that night for thinking of the approaching interview. How slowly the time dragged along—how anxious I was for the morning! But as all things come to an end, so morning came at last, and the time appointed found me at the Abbot's door. I knocked and was admitted with a welcome, and found that the Abbot was awaiting me. He invited me to be seated, and, to my surprise, fastened the door.

(To be continued.)

OUR BIBLE CLASS.

(Continued from page 331.)

PRIESTS AND PROPHETS.

BUT the prophets as well as the people seem to have been a bad lot. "The priest and prophet have erred through strong drink. They err in vision. They stumble in judgment." (Isaiah xxviii., 7.)

"His watchmen are blind, they are all ignorant, they are all dumb dogs—they cannot bark, sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds which cannot understand: they all look to their own way, every one for his gain from his quarter" (Isaiah li., 10, 11, and 12). "The prophet is a fool, the spiritual man is mad . . . the prophet is a snare of a fowler in all his ways, they have deeply corrupted themselves" (Hosea ix., 7, 8, 9). "Woe unto the foolish prophets, that follow their own spirit and have seen nothing." "O Israel, thy prophets are like the foxes in the desert. . . . They have seen vanity and lying divination, saying, the Lord saith: and the Lord hath not sent them" (Ezekiel xiii.). How are we to tell when and by (or through) whom "the Lord" did speak?

Here is a curious specimen of some of the carryings on of these folk: "Woe to the women that sew pillows to all armholes, and make kerchiefs unto the head of every stature to hunt souls" (Ezekiel xiii., 18).

"As troops of robbers wait for a man, so the company of priests murder in the way towards Sechem: Yea, they have committed lewdness."

Jeremiah condemns other prophets, and, of course, is the only true prophet (in his own estimation). "Then the Lord said unto me, the prophets prophecy lies in my name: I sent them not, neither have I commanded them, they prophecy

unto you a false vision and divination, and a thing of naught" (xiv., 14). Ezekiel makes the Lord say—"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet" (xiv., 9); and Jeremiah, who so severely condemns others, declares, "O Lord thou hast deceived me, and I was deceived [enticed]: thou art stronger than I, and hast prevailed. I am in derision daily, every one mocketh me" (xx., 7). "My flesh and my skin hath he made old; he hath broken my bones" (Lam. iii., 4). "They [the prophets] commit adultery, and walk in lies: they strengthen also the hands of the evil doers" (xxiii., 14). "Both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord" (xxiii., 11). "For from the least of them even unto the greatest of them everyone is given to covetousness; and from the priest unto the prophet everyone dealeth falsely" (Jer. vi., 13).

The internal evidence of these denunciations by prophets of other prophets, the priests and the people, for all manner of vice, villainy, idolatry, adultery, covetousness, and unmentionable abominations, indicates a fearful state of depravity among these so-called chosen people, or bitter jealousy and hostility between the rival leaders, prophets and priests, and the whole tenor of the writings prove them to have been written for the times. They are of purely local application, both as to place and time, and can have no interest or application to these days except as fossils are interesting—indicators of the path of progress and stages of development in past times.

The denunciations of idolatry, images, groves, enchantments, and witchcraft applied alike to *existing* evils, and were not written prophetically to apply to a state of things entirely different. There is *no comparison* whatever between these people and their degraded and superstitious semi-savage practices and conditions and modern times, or Modern Spiritualism.

INSPIRATION NATURAL.

Spiritualism accomplishes a mighty work for good when it demonstrates that "inspiration" is natural, that the inspirers are human beings, one degree removed from us, and fallible—not infallible, and that whatever truth there may be in the claim to spirit guidance or spiritual revealing in past times it was of this character.

It may be said we have no right to judge these men by our modern standards, they were holy compared with their fellows, and wise for the time in which they lived. We doubt it very much, but, even if true, this plea is only another way of saying that our modern standards of right, goodness, purity, and wisdom are *much higher* than the Bible, and if we have no right to judge their conduct by our standards, neither are we justified in accepting these men as heroes, holy men, or teachers, and any inspiration they may have had must be judged according to its merits. If it inspires us to wise and righteous thoughts and conduct then it is of use, and only then. We most emphatically dissent from Mr. White's assumption that "God prohibits," and that "God commands," and "God reveals" everything which is set down to His credit in the Bible.

The Bible, as we have it, is one book, because it has been compiled and edited by the very persons who proclaimed its infallibility. It is the work of man, not the word of God. No one can deny that it was written by men, and at a time when human language was even more imperfect than now. Even admitting that the writers were inspired to make their records, as they were human beings, their mental and moral natures but imperfectly developed, they were incapable of receiving perfect revelations. Even admitting that the original documents might have been accurate, we have no proof that we possess any original manuscripts. The Old Testament does not run back any further than B.C. 300, and the earliest Hebrew text was a string of consonants without the vowels, which, when vowels are added, can be made to read in an immense variety of ways. The original MSS. of the Gospels are all hopelessly lost, and both Old and New Testaments have been subjected to interpolation and mutilation, and many parts are of doubtful interpretation. Some parts are mythical, allegorical, poetical, and dramatic, but have all been accepted as historical and absolutely true. The Bishop of Bedford has admitted the language is "the language of appearances. We have read our Bibles wrongly before; we may be reading them wrongly now." *Appearances* are deceptive and misleading. Science has had to correct the errors of Genesis, and books which were at one time regarded as canonical have been rejected. Seven books of

the twenty-seven in the New Testament "oscillated back and forth across the line of canonicity for a period of 200 years," and this fact "should convince the most sceptical that it is simply monstrous to predicate miraculous inspiration of a whole, so large a part of which arrived at canonicity by methods so involved in human fallibility." So says Rev. Chadwick; and Dr. Lardner, in his work, vol. iii., pages 54 and 61, declares—"Even so late as the middle of the sixth century the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged, but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence."

(To be continued.)

SPIRITUALISM IN RELATION TO SUICIDES.

By PETER LEE.

It may be the salvation of some poor distressed soul, weary and tired of living, to know what doctrine is set forth by Spiritualists, in reference to these awful events which seem to be recorded more and more in the newspapers.

Spiritualists must be prepared for the usual scorn, contempt, and ridicule of those who are incapable of viewing the Spiritualistic philosophy except with prejudice and hate. My purpose will be served if, at some future time it should be confessed to me, as in the past, that I have saved one from attempted self-destruction. Self-destruction to every Spiritualist is known to be an impossibility. The knowledge of the continuity of life—that is, an unbroken existence, a real conception of an imperishable individuality—tells those contemplating suicide, that there is no escape from self nor from any consequences of life's actions, whether voluntary or involuntary. This is what every Spiritualist is taught; he feels it; he knows it; and in view of his duty to wife and child, to father or mother, to sister or brother, to himself and to society, he not only feels that to shirk any of life's responsibilities is moral and spiritual cowardice, but he knows that a punishment will follow in a condition of remorse, which no prayer can remove; indeed, he finds his miseries intensified, and his existence a continuous indescribable state of hell. That the so-called dead see us, is a fact beyond dispute to every well-informed Spiritualist; and so we predicate, that the suicide father sees his wife and children deprived by his own hand of the help and manly protection which affection stirs into a sense of duty within his breast, and he suffers unutterable anguish as he sees grief and want, with the awful consciousness that he is the cause, and it is not in his power to undo his dreadful mischief. When it is too late, the suicide finds that "Whatever a man soweth, that shall he also reap."

As far as my memory serves me—having been a Spiritualist about twelve years—I do not know of a single case of a Spiritualist having committed suicide, and I am not aware of any case recorded in our literature. Only those who have suffered can speak of that state of mind which those experience when the thought of self-destruction, quick as the lightning's flash, overcomes the individual; those alone know how much death is preferable to life, when the brain is racked with fear of some dire disaster, to avert which the mind incessantly thinks and thinks as day succeeds day and night after night; the head rests on the sleepless pillow, till the brain feels fit to break its confines; the eyes, like balls of lead, move heavily in their sockets, till at last the brain, no longer able to perform its functions, leaves body and mind in a state of collapse. Still, amid this mental chaos, the Spiritualist knows that all will be right in due time, and that he will profit by the experience. In the goodness of our hearts, and to modify the sufferings and relieve the anguish of the suicide's relatives and friends, we say they were insane; but, in the majority of cases, there is so much evidence of reasoning and design, that one cannot help saying the act was due to ignorance or error of judgment. Would that all men knew that self-destruction is impossible, and that every broken law of our being carries its inevitable punishment! When the troubled know this, they will learn to bear their lot nobly with the firm assurance that brighter and happier days shall yet be theirs, when happiness shall follow from a survey of past adversities overcome, and joy be realised in contrast with the sorrows of other days.

Let no one think that life is not worth living, for "the darkest cloud hath its silver lining."

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

BY W. A. CARLILE.

CHAPTER VI.

WHEN the detective seized my arm, and I looked to the far end of the room, my heart stood still for an instant, and then with a sudden bound went madly on again, while I was almost suffocated for want of breath, as the hot surging blood rushed coursing through every vein and fibre of my body. For there, slowly and steadily approaching, was the form I had seen in the picture a few moments before.

The sergeant and I shrank into the deep shadow between the windows as the figure came nearer to us. We could see that her face was shaded by a broad brimmed hat, while the loose folds of her white dress fell round her graceful form as she passed us slowly. Then, by a simultaneous movement, we followed her. We had to pass through the bright light that streamed from the window, but she did not turn round at the sound of our footsteps, while her own footfalls were quite inaudible to us.

She went through the open door that led into the passage beyond, while we followed close behind. Then, as we passed through the doorway, she turned to the left, and for the second time that night I got a shock which I shall never forget to my dying day.

Through the profound silence of the house a shriek rang out, long drawn and piercing, and it was followed by a crash that shook the stone corridor.

The cry seemed to me as the wild despairing shriek of the damned; while roof and rafter rang again as it echoed along the arched passages till it died away in the distance. Then for one brief moment there was the silence of death as before, but this time it was broken by the affrighted clamour of the maids overhead. I am not ashamed to admit that at this time I nearly lost consciousness. I staggered blindly forward, and had not my companion caught me I should have fallen to the floor. I steadied myself against him, and then turned round to the right hand, from which the sound had seemed to come. There we saw a sight so incongruous and ridiculous that we laughed aloud.

A lamp was standing on the floor, and by its light we saw the buxom form of the cook prostrate and insensible. Her face, usually of a fiery red, was blanched to an ashen white, while her features, which were of the aggressive type, had changed to the helpless look of a sleeping child. It was her shriek that had startled us, and her burly form that had crashed down upon the stone flags. By her side stood John, the footman, gazing at us with wide-opened eyes of speechless terror.

I took a step towards him. This seemed to bring him to his senses, for with a dreadful groan he stooped down, and strove frantically to bear the cook to a place of safety. I could not help admiring the strong sense of duty which impelled him to try to raise the lady beside him, for he could easily have sought safety in flight. Raise her he could not, for her weight defied his utmost efforts, and as I turned away the last I saw of the couple was the six-foot John dragging the portly Mary laboriously along, while he proceeded backward by jerks, with one hand under the fair one, while her fairy feet were dragged ignominiously along the floor.

I found that the detective, with more rapid appreciation of the situation than mine, had not been turned aside from his quest by such a trifling incident. He was already half way down the steps that led to the garden, and as I hurried after him I overtook him at the bottom of the flight.

We found the garden door standing wide open, but who had opened it, or whether it had been open all the evening I had no means of knowing. The detective, however, told me afterwards that it had been standing wide open, as if waiting for the young lady to go through.

As our heavy footsteps crunched upon the newly laid gravel, we could see the object of our pursuit leisurely passing along the path before us, and apparently quite unconscious of our presence. She passed through the garden gate, which was also open, and then she took the path that led to the right. As soon as I saw this, I whispered in my companion's ear, "She is going to the tree where Harry was killed." The detective continued our pursuit.

My companion seemed to have command of our expedition, and as he slackened his pace I did the same.

Thus she was fully twenty yards ahead of us when she reached the tree. We stopped, and stood watching her as she remained motionless by the oak, with her face turned seaward, exactly as I had seen Clara stand in the same place on the day before.

I was just about to speak, when my companion suddenly dragged me into the shadow of the trees that skirted the path. I turned to ask for an explanation, but he only pointed, and then I saw that the figure was not alone. A man had stepped forward from behind the oak and stood facing us, while he seemed to be attentively regarding the lady before him.

In a moment it flashed upon me that exactly in that position had I seen Clara and Harry stand, and then as swift as only thought can go, I seemed to know that Clara was dead, and that her spirit had come to meet that of her lover in the place where she had last seen him alive.

Then I wondered if I was about to witness a rehearsal of the last sad tragedy, by which Harry had been sent to eternity, and leaning forward I looked with breathless expectation to see what would happen next. What did happen was wholly unexpected. The man, whoever he was, stood gazing in the face of the woman for the brief space of time during which these thoughts were darting through my brain. After that, he took several quick steps backward till he was again lost in the shadow of the branching oak. Then I started violently, as I heard the sharp short command of the detective, "Quick! Seize the woman, I will look after the man."

Then he dashed across the open space that separated us from the tree, and rushing round it, went crashing into the wood.

Instinctively I obeyed him and rushed forward to take possession of the young lady in very unceremonious fashion. She stood calmly awaiting me till I was within a yard of her. With a swift glance of recognition I sprang forward with outstretched hands to grasp her, but she was gone.

I could not stop my headlong speed, but went right on through the space which the figure had just occupied. The next instant I tripped over the rope which had not been removed since I made my descent, and fell heavily to the ground. As I was slowly rising, considerably bruised and battered by my contact with mother earth, I heard some forcible language proceeding from the sergeant. I soon learned the cause, for he, like myself, had come to grief as he plunged into the wood where his man disappeared.

For a short time we stopped where we were, comparing notes about our bruises and other things. Then sadder, and perhaps wiser men, we returned towards the house by the way we had come.

We spoke little. The sergeant was evidently annoyed at his failure to capture anything. His limping gait also hinted at more prosaic causes for a mind not altogether at ease. I was also depressed, but not precisely for the same reasons. The cause of my perturbation was this. Here was I, under suspicion of being concerned in the commission of a horrible crime. The presence of my niece this night on the scene of the supposed crime, strongly confirmed the case against her. Then as I had just allowed her to slip through my hands it confirmed my share in it also. A net seemed to be closing round me on every side, but of so impalpable a nature that I was unable to grasp it so that I might tear it down. Thus in gloomy silence we walked on. My companion seemed to guess my thoughts, for he asked abruptly, "Do you know the lady?"

"Yes," I groaned, "it was my niece, Clara, whom I believed to be lying ill in the house."

"It is fortunate for you both that the picture in the gallery is so like her, for this will divert suspicion from Miss Marston. But let us walk faster, for we must find out where your niece is now."

We hurried on through the moonlight, but all its beauty and glory had gone, as far as I was concerned, for peace and beauty can only be recognised by hearts at peace with themselves. But to myself, whose heart was jarred by a thousand discords, all nature seemed out of tune. There seemed no harmony or beauty in a world which to me was full of pain and fierce anxieties, and thus I proved it true that we only discover in Nature what we ourselves bring with us to the contemplation.

As soon as we passed into the house I stopped to lock and bolt the garden door, but my companion hurried on without waiting for me, and when I overtook him he was standing

outside my study, attentively watching the door of Clara's room, at the far end of the passage. As I came up he said:

"Colonel Marston, it is of the utmost importance that I should see your niece at once. There is not a moment to be lost." His object was evident. It was to ascertain if Clara was absent, or had been recently out. I knocked at the door, and as soon as the nurse opened it, I said that I wanted to see Clara. In a whisper she told me that Clara had just fallen asleep, that she had been extremely restless a short time before, and the nurse had difficulty in keeping her in bed, but that she was perfectly quiet now.

As we entered, we found her indeed fast asleep. The detective stepped quickly but noiselessly over to the side of the bed and placed his ear close to her mouth. Thus he stood for a short time, apparently listening to her steady breathing.

He explained to me afterwards that if she had really been at the "trysting tree," she would not have had time to get into the house before us without severe exertion, and in such a case her breathing could not possibly be as calm and regular as we heard it. His idea was that the nurse might have been asleep, and that Clara in her delirium had stolen out to the one spot, which, of all others, ought to have been most deeply impressed on her mind. Then with a last look around the room, we went out as quietly as we had come in, leaving the sleeping Clara with the curtains of the bed shading her from the dim light of the lowered lamp, that stood on the centre table.

The sergeant declined my invitation to come into the study again, and said he would go to his room at once as he was tired. I could see that he was as much puzzled as myself at the events that had just occurred, and I felt sure that he wanted to get away to think the whole matter quietly over when alone. After he had gone, I sat for awhile by the table with my thoughts fixed on the patient in the room we had just left. I had every confidence in the doctor, and in the nurses we had provided, but yet the look on Clara's face vividly brought back the look on the face of my own sainted wife when I saw her for the last time on earth. Once more I seemed to see her lying calm and still in death, with her hands folded upon her bosom, and clasping a bunch of sweet "forget-me-nots." She was now in the land of everlasting flowers, but was she going to take my niece there too? Surely we wanted a few flowers here upon earth, and why should I be left desolate?

(To be continued.)

SPIRITUALISTS 'VERTS FROM EVERYWHERE.

REPLY TO REV. S. E. KEEBLE.

(Concluded from page 327.)

THE sting of a bee is in its tail, and the real reason of Rev. Keeble's opposition becomes apparent towards the end of his discourse. Here it is: "The Christian pulpit really ignores Spiritualism because it is neither sufficiently practical nor sufficiently certain." (Spiritualism is "ignored" by being preached against!)

It ignores Spiritualism, moreover, because Spiritualism spoils Christians. It turns active Christians into dreamers, debaters, and do-nothings.

We can easily understand that Rev. Keeble does not like 'debaters'; they dare to question his accuracy and dispute his assertions. No doubt he would rather have people listen and believe. Spiritualists are not "do-nothings"—they are doing *too much* to please Rev. Keeble and men of his ilk, hence their wrath.

Spiritual Christians it turns into spiritualistic Christians—a very different genus; men of heart humble and holy into men sentimental, erior, and superstitious. "Evil communications corrupt good men." Spiritualists are an exceedingly mixed company—'verts everywhere; and the practical pastor knows that his poor sheep better out of these windy and barren pastures.

We wonder how the "poor sheep" liked this allusion! have always considered the fact that Spiritualists are a mixed company—'verts from everywhere—one of the strongest evidences of its truth and power for good. It is snug, and cosy, and easy in the orthodox fold to be snugly tucked in and dosed with soothing syrup, and to rest with the pleasant assurance that you are "safe in the arms of Jesus," but it is not *life*—neither intellectual nor spiritual life. Apathy, indifference, complacent and self-righteous contentment never make large-hearted, noble, sympathetic men and women. Better be out in the "windy and barren pastures," struggling for light

and liberty, than be growing fat and lazy in the fold of a false theology.

Spiritualism has gone out into the highways and byways, into the castle of doubt and the fold of faith, and "compelled them to come in," to join the army of progress and enrol under the banner of "human immortality demonstrated by spirit communion." Nothing else in all the world can do what Spiritualism has done, viz., successfully grapple with and vanquish the intellectual materialism and religious dogmatism and formalism of the age, which were combining to crush out all real active spiritual life. Aye, the reason for Rev. Keeble's hostility is apparent—"Spiritualism is getting into the churches," is setting his Christian comrades thinking, spoiling them as Christian *believers*, and giving them knowledge instead. It takes them outside the churches, they refuse to be bound by creeds, and have ceased to fear the bigot's curse, or dread his fabled devil and final fire, and, therefore, Rev. Keeble is moved to deliver his soul in protest against Spiritualism. We rejoice that he has done so, that he has "ignored" Spiritualism in his pulpit by acknowledging it—by denouncing it. He confesses his fears by his opposition, and his condemnations will inevitably set some people enquiring. Such is the peculiarity of human nature (Mr. Keeble would probably call it perversity), forbid people to do a thing and they want to do it directly. They will desire to know more about Spiritualism, and we will help them as far as we can.

We have devoted considerable time and space to the assertions of Rev. Keeble, and have shown that the scientists, experts, and doctors who advocate Spiritualism, are equal in all respects to those who oppose it—nay, they are superior, because they have become Spiritualists as the result of their researches, and only after continuous and painstaking observation of phenomena which have carried conviction to their minds. Those who decry Spiritualism do so before investigation, or without careful and impartial research, as evidenced by the declaration of a famous physicist—"If true, it does not interest me." We should like to know if our Chester critic, who quotes these so-called "experts," is prepared to accept them as authorities on theology and miracles? If not, why does he wish us to accept them as authorities on Spiritual science? Rev. Keeble affirms "Spiritualism is incompatible with faith in the Christ and the Christianity of the New Testament." He denies that Christians can be Spiritualists, also "They must choose whether they will serve Him 'who is the Life, the Truth, and the Way' or not." All we can say is, spirits have revealed that each one goes to his own place, reaps the harvest of his own sowing, and we are quite content to believe "when the wicked man forsaketh the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive;" and "God is no respecter of persons; whosoever doeth righteously is acceptable unto Him."

The path of the wayfarer (who seeks for truth in the debatable lands of psychic research and listens for the foot-falls on the boundaries of the other world) is not and cannot be an easy road, nor free from difficulties. Every one who would find the "way out" of the apparently interminable jungle of creeds, and cares, and crushing conventionalities must be brave and fearless; patient, but daring; prepared to suffer and struggle, to thread his way with caution, and face dangers with a stout heart, ready wit, iron will, and constant endeavour. Sustained by singleness of purpose, the love of truth, and the desire to "do good and be good," the pilgrim will discover that the spectres grim and goblins ghostly, the spooks malign, and Kama Rupas horrible, conjured up to affright him by the Keebles, Whites, Besants, and others, are powerless to harm the self-centred and spiritually-active soul, who, with the staff of an abiding confidence in the Supreme Life, Wisdom, and Love; with the light of God shining from his own soul; with the companionship of guardian ministering spirits, endeavours to culture his spiritual powers and enters into possession of himself. The true Spiritualist relies upon the God-power in his own spirit, strives to profit by experience, and to leave the world better because he has lived and laboured, and thus practically embodies his Spiritualism until it becomes the Science, Philosophy, and Religion of his life, and secures for him the passport of FITNESS for entrance into the spheres of light, liberty, and love hereafter.

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FRIDAY, JULY 21, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

THE LAW OF PSYCHIC PHENOMENA.*

A WORKING HYPOTHESIS. (I)

THIS book is one of the most perplexing, vexing, and tantalising productions it has been our lot to peruse. The didactic and oracular style of the author is at first amusing, but subsequently becomes wearying and worrying. The constantly recurring assumptions and assertions, and the manifest bias against "spirits," together with a fondness for "Hudson," detract greatly from what might otherwise have been a useful and suggestive book.

The author makes a brave show of learning, and endeavours to logically demonstrate the correctness of his assertions, but again and again lays himself open to the charge of having sorted his facts and squared them to his theories.

It is easy enough to establish an hypothesis if you ignore all testimony which does not support your theory.

The principal contentions of this book are "Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action." The one is designated *objective* and the other *subjective*. "The subjective mind is constantly amenable to control by suggestion" and is "incapable of inductive reasoning."

We shall not follow the author through the wearying labyrinths of assertion and illustration by means of which he endeavours to establish his contention. It is sufficient for our purpose to show that his assertion "that the subjective mind is *always* amenable to the power of suggestion by the objective mind, either that of the individual himself, or that of another who has for the time being assumed control" is negated by his own assertion that "the auto-suggestion most difficult to overcome is that which originates in the normal action of the *subjective* mind." "Suicide is certainly not a crime which can be successfully instigated by means of hypnotism." "No virtuous woman ever was, or ever can be, successfully assaulted while in the hypnotic condition," and yet he declares that the subjective mind is always amenable to the power of the objective mind. The fact is that as regards hypnotism, telepathy, and suggestion so many and such divergent opinions are entertained, based upon experiments which are too few and generally carried out to demonstrate the correctness of theories rather than practised with a view to observe facts for their own sake, that it is unwise in the present state of matters to affirm anything very positively.

Larger knowledge resulting from impartial experiment is leading many of those who are investigating in this realm to abandon theories which were hastily formed, and tending to corroborate the testimony and conclusions of the earlier mesmerists to such an extent that in another ten or twenty years we shall probably have witnessed a complete right about face in the attitude of the strongest advocates of the elaborate theories recently propounded by "hypnotists."

What we wish to see now is the frank and open-minded attitude of psychical researchers who will cease to employ *adverse* "suggestions," and experiment with a view to discover whether there may not be evidence after all of the presence and power of spirits. This desirable result is not likely to be achieved, however, by those whose mental attitude is identical with that of Mr. Hudson, who, while he admits that "the man who denies the phenomena of Spiritualism to-day is not entitled to be called a sceptic, he is simply ignorant, and it would be a hopeless task to attempt to enlighten him," imagines that he is able to explain "the origin of the phenomena on rational principles" and remove "them from the realm of the supernatural."

There is a saying which strikes us just now about "rushing in where angels fear to tread." Certainly Mr. Hudson misrepresents the claim of Spiritualists who equally with himself desire to remove these phenomena from the realm of the supernatural. Mr. Hudson lays down the law most unhesitatingly and with charming confidence, and makes the following assertion: "The intelligence is always on a level with that of the medium through whom it manifests itself." "It never rises so far above that of the medium as to preclude the possibility of its having its origin in the medium's subjective mind." What, NEVER? Is it not rather risky to affirm a negative?

Another assertion is made of the "perfect amenability to control by suggestion." We fear our author's experience is limited; we have witnessed (and read of) not a few instances where no amount of suggestion could alter the emphatic declarations made through mediums and through table phenomena; cases in which the spirit was right and the sitter wrong, as was subsequently demonstrated. It will not suffice to reason from one or two instances which favour the author's theory, and establish thereon a broad generalization to cover all phenomena, and Mr. Hudson's ingenious hypothesis does not cover the whole ground of the facts. He appears to fail to grasp the significant fact that even if his theory of suggestion were true he precludes the possibility of his obtaining contrary evidence, because his dominant mind "suggests" to the sensitive that there are no spirits, and thus he interferes with the means of communion which, if untrammelled, might be employed to convey to him the very proofs he complains are not forthcoming. "On the whole it may safely be assumed that no medium has ever yet been able to impart any information that is not known either to the medium or to some living person with whom he is *en rapport*."

This is the great fault of the book, *assertion and assumption*, and we will quote the author against himself and trust he will take his own advice to heart. Referring to clairvoyance and telepathy he says: "In the meantime it is unsafe to assume any one point as the boundary, or even to assume that there is, in fact, any line at all. *Judgment must be suspended until telepathy is better understood.* All that can be safely said is that there are facts which cannot as yet be explained on any other hypothesis than that of independent clairvoyance." Again he says: "It is, of course, impossible for us to know the processes employed in the ordinary communion of subjective minds . . . All that is or can be known is, that when the ideas are communicated to the conscious mind, it is necessarily by such means as can be understood—that is, by any means which appeal to the senses."

The whole argument of the book is vitiated by this constantly recurring habit of "assuming" what the author needs and denying what he does not require or what would make against his case. He asserts that mediums assume that the phenomena are due to spirits and "the suggestion necessarily results in corresponding phenomena." He ignores, either wilfully or ignorantly, the many instances in which both mediums and their friends have been *compelled, against their preconceptions* to admit the operation of other intelligences than their own. Mediumship frequently comes unsought, is unwelcome, and mediums are often most sceptical, not, as he imagines, most credulous.

Notice this. "We assume, OF COURSE, that it is the subjective mind of the medium that directs the pencil," and yet this book is claimed to be a scientific work!

The *incredulity* of our author as to spirits is only equalled by his confidence as regards the knowledge and wisdom possessed and displayed by Jesus. He says of him, "He foresaw the present age of Materialism." Mr. Hudson appears to know exactly what Jesus thought and intended, and can explain the nature of *faith* that will remove mountains. He can tell us why Jesus spoke in parables, what he meant by what he said, and the purpose of his withholding fuller information. Mr. Hudson contends that Jesus taught "that *faith*—belief—is the ONE ESSENTIAL CONDITION precedent to the continued life of the soul after the death of the body; and that, in the absence of belief in immortality, the soul itself will necessarily perish."

Suppose Jesus *did* teach it, does it follow of necessity that his teachings were true? Is it true *because* he taught it? Mr. Hudson contends that "the suggestion to the [a hypnotised] patient's subjective mind that he was dead, rendered that mind unconscious of its own mental operations, and he was, to all intents and purposes, dead." Nothing of the kind—he was not dead, and as Mr. Hudson himself

* "The Law of Psychic Phenomena: A working hypothesis for the systematic study of Hypnotism, Spiritism, Mental Therapeutics, &c." By Thomson Jay Hudson. G. P. Putnam's Sons, 24, Bedford Street, Strand, London.

points out elsewhere, the confidence reposed in the operator by the subject would preserve his passivity, otherwise his instinctive desire for self-preservation would have been aroused. Again we quote the author against himself: "The strongest instinct in mankind is that of self-preservation . . . thus strong desire to preserve life of the body constitutes a subjective, or an instinctive, auto-suggestion of such supreme potency that *no suggestion* from another, nor any objective auto-suggestion, *could possibly overcome it*." (Page 135.) Mr. Hudson should be careful to make his assertions square with his facts, or make his deductions from his facts square with his assertions.

"A life-long scepticism," says Mr. Hudson, "regarding the existence of the soul, and a consequent disbelief in immortality, constitute a suggestion that must operate to deprive the soul of a conscious existence, if the law of suggestion is universal in its operations." "Must operate," and "if" do not go well together. Why "must"? Mr. Hudson asserts that Jesus taught no new doctrine other than this—"that the man whose soul has not been aroused to consciousness dies as the brute dieth. There was his mission; and in so far as he has accomplished that mission is he entitled to be called the Saviour of the souls of mankind."

This assertion fairly caps the climax, and we may safely leave this pretentious book to the judgment of the thoughtful and sincere truth-seeking students of spiritual phenomena. Its hypothesis is ponderously difficult, unworkable, and, indeed, unthinkable. We doubt if any one can follow the writer all through, or agree with his claim to give a *rational* explanation of the origin of psychic phenomena or the *law* which governs them. If this is the best and the worst which can be said against the spirit-origin of many of the attested manifestations, we conclude that Spiritualism still holds the field.

THE SPIRITUALIST'S DUTY TO THE CHILDREN.

By ALFRED KITSON.

It was my intention to bring the above subject before the National Conference held at Sowerby Bridge, and as an aid to present its claims acceptably before the delegates and associates, I placed in their hands a neat handbill bearing on the question, lately issued by the Spiritualists' Lyceum Union. But unfortunately time would not permit of all the motions on the agenda being discussed, and this one was among those "crowded out." These few remarks by way of explanation.

To me the subject is of too vital importance to be allowed to stand over until the next Conference, therefore I take this opportunity of appealing to the greater and wider conference of your readers.

From whichever standpoint we view the subject, whether social, mental, moral, or spiritual, we must admit its importance. If social, the teachings of Spiritualism have so broadened, widened, deepened and heightened the conceptions of man's duties, relations, and rights as are calculated to ultimately revolutionise the question of political economy. Its keynote is the Fatherhood of God and the Brotherhood of Man.

If viewed from a mental standpoint it repudiates the dogmatic injunction of "Thus far shalt thou go, and no further." "Seek not to become wise above that which is written." Thus setting a boundary to God's best gift, reason; stultifying the soul's brightest aspiration, and preventing it from obtaining light, more light.

If we view it from a moral standpoint we find that it touches the very foundation of a nation's honesty, truthfulness, and integrity, inasmuch that in place of an eleventh hour vicarious atonement, it insists on truthful utterances, just dealings, and uprightness as the only means of salvation from misery in the spirit world.

If we view it from a spiritual standpoint we find that the idea that God allowed his angels to communicate with his children thousands of years ago to warn, to instruct, to guide, guard, and protect and make known his divine will, and give them a faint glimmer of the spiritual state, but denies it to-day as being unnecessary, is daily refuted by the thousands of communications that are given to aspiring mortals, and shows that the barrier to spirit communion was man-made to safeguard and protect priestly interests.

So diametrically opposed are the teachings of Spiritualism to the teachings and dogmas and creeds of Christianity that the question of providing for the training of the children of Spiritualists cannot be longer ignored or put off, if the future

standing of Spiritualism is to be established, and we are to have the satisfaction of being consistent. For there can be no consistency, no honourable acquittal of our duty while we labour to refute the teachings of Christianity, and seek to establish those of Spiritualism as being more just, right, and moral, while all the time 54 per cent of our societies are making no provision for the due instruction of the children of its members and workers. Which presupposes one of two things—that they are either being sent to orthodox Sunday schools, to be miseducated in all that pertains to our social, mental, moral, and spiritual natures, or are allowed to wander about aimlessly, often getting into mischief, and spending their time unprofitably both to themselves, their parents, and their neighbours.

Friends, fathers, mothers, and friends of the cause in general, let me beg of you to set yourselves seriously to work to remedy this discreditable state of affairs. Remember, Spiritualism means something more than a curiosity for marvellous phenomena. These prove man's immortal nature; are a gateway through which teachings are received; and then comes the duty of disseminating them to hungry, aspiring souls. But the most important of all duties is to live them daily, and inculcate them in the minds and hearts of the children. Feed the little ones, place the food within their reach. A child is the repository of infinite possibilities. The foundation of all great and lasting reforms must be laid deep in the hearts, minds, and affections of the rising generation. The Lyceum Union will be pleased to render all the assistance in its power, free of charge, to societies who are desirous of establishing Lyceums. All communications should be addressed to the Secretary. I will bring this appeal to a close by quoting a portion of the contents of the above-named handbill:—

"The objects of the Lyceum are to cultivate the child's own powers, and promote a healthy growth in its physical, intellectual, moral and spiritual development.

"It abjures all creeds and dogmas as impediments to the soul's growth, and teaches the following simple summary of principles—

"The Fatherhood of God.

"The Brotherhood of Man.

"The Immortality of the Soul and its personal characteristics.

"The proven facts of Communion between departed human spirits and mortals.

"Personal Responsibility, with Compensation and Retribution hereafter for all good or evil deeds done here.

"And a Path of Eternal Progress open to every human soul that wills to tread it by the path of eternal good.

"It obviates the necessity of finally uprooting from their minds in after years a great mass of prejudice and superstition."

BORDERLAND No. 1

Is now ready, and fulfils the promises made by Mr. Stead as to its scope and utility. To our thinking, the most interesting portions are Mr. Stead's own experiences, though in the main they are already a thrice-told tale—but bear repetition—and the admirable setting given to the ever wonder-inspiring story of the extraordinary doings of "Jeanne D'Arc, saint and clairvoyant." Mr. Stead receives cold comfort from the clerics. As was to be expected, "they all with one consent began to make excuses," with the noteworthy exception of Rev. H. R. Haweis.

We dislike the iteration and reiteration of the "dangers" and "evils." It is well to draw attention to these, no doubt, but they are exaggerated in this magazine.

Mr. Alfred R. Wallace, F.R.G.S., has a wise and weighty word to say, and delivers himself clearly, as usual. He objects to Mr. Stead's "assumption of theories as if they were facts." Thus the statement that certain persons at a distance write through your hand, seems to me a pure *theory* and an unfounded one, not a *fact*, as you appear to think. So I object to Mr. Myers speaking of the 'second self,' the 'sub-conscious ego,' &c., as if they were *facts*, instead of very doubtful theories." A serious blot on the otherwise fair pages of *Borderland* in our opinion is the belittling and disparaging remark anent the Spiritualists, who alone, by their brave and determined advocacy of the facts of Spirit intercourse, have made this *Borderland* a possibility, and by their devotion, self-sacrifice, and ability, successfully chal-

lenged the dicta of scientists and theologians, and compelled the priests of both camps to modify their conclusions. Aye, it is by no means proved that Spiritualists have been wrong in their observations and conclusions. On the contrary, psychical researchers—the deeper they go—draw nearer and nearer to the main positions of the Spiritualists. These are the words to which we take serious objection:—

We have left the most momentous of all subjects to be pecked at by heterogeneous handfuls of more or less ignorant and superstitious individuals, whose interest in the manifestations which promised at least the possibility of a scientific demonstration of life beyond the grave, has seldom risen above mere idle curiosity, and who have had neither the mental equipment or the moral capacity to prosecute their investigations to the end. A group of clodhoppers around a tea-kettle would be about as likely to discover how to build the engines of the Campana as most of the habitués of the modern séance to obtain a clue to the mastery of the laws governing the phenomena which by turns thrill them with awe and fill them with a puzzled sense of utter bewilderment.

We submit that is neither a fair, just, true nor courteous description of Spiritualists. True, there are saving clauses in the "more or less" and "most"; but, while there may be some justification, we protest that this is not the kind of treatment that a new-comer is entitled to use towards those who (ignorant or otherwise) have endured the heat and burden of the day and borne the brunt of the battle. There have been, *and are*, hundreds of as thoughtful, earnest, capable, moral, and spiritually minded men and women engaged in the investigation and advocacy of Spiritualism as Mr. Stead himself, who is coming in to help to reap the harvest of their labours. We deeply regret to have to utter *any* word that may seem to detract from our pleasure in giving welcome to *Borderland*. We wish it success with all our heart, but we must in justice look for due recognition of the yeoman service rendered by the pioneers of the Spiritual Reformation, who "bore all things and endured all things" that they might know the truth and proclaim it to others.

SPIRITUALISM: WHAT IT IS, AND WHAT IT DOES.

A CHAT WITH THE EDITOR OF THE TWO WORLDS.

BY SIMEON TWIGG.

THERE can be little doubt that, as Mr. James Robertson, author of "The Rise and Progress of Modern Spiritualism in England," observes, Spiritualism has made considerable commotion in all ranks of society within late years.

It cannot, I think, be denied that, for good or evil, Spiritualism is making progress in England. In *The Two Worlds* for March 31, 1893—*The Two Worlds* is generally looked upon as the popular organ of Spiritualism in England—Mr. E. W. Wallis, the editor, declared that twenty-one years ago, besides six persons whom he mentions, there was in England scarcely a public medium, and not a dozen properly-constituted societies, and they were hardly able to keep their doors open. At the present time, according to the same authority, there are probably 150 mediums who respond to calls for public duty, and, if we include those who in home-life exercise their gifts among their friends, there must be thousands. Spiritualistic public bodies now number about 150, and the membership runs up to between 3,000 and 4,000. The total attendances at Sunday evening meetings of Spiritualists in the United Kingdom, says Mr. Wallis, probably average above 10,000.

It will be apparent, therefore, that Spiritualism is a growing force. This being so, some importance attaches to the inquiry, What is Spiritualism? One authority tells us that Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life.

Mr. Robertson tells us that there is in Spiritualism the most complete and satisfactory evidence that there is a life beyond the physical, and that the people who have gone on can come back, manifest their presence, and in many ways influence our lives.

I have lately been sojourning amongst the Spiritualists. On a recent occasion I attended a Spiritualist meeting at a place which shall be nameless, but which is within reasonable distance of the Manchester Exchange. There were not many present—about twenty-two persons in all, mostly working-class folk.

The service began with the singing of a hymn, with harmonium accompaniment. Then there was an interval, during which there was the greatest quietness. At last the lady on the platform who conducted the meeting observed quietly, "As the Spirit has not moved us even to prayer, Brother—will answer questions."

Then another hymn was started, and a little man sitting on the form next me, proceeded to the platform. At the conclusion of the hymn the little man prayed, then he sat down, and the muscles of his face gave a few curious jerks. I thought he must be ill, but those around didn't seem at all alarmed. Questions were then asked of him—"What is a medium?" and "Does force emanate from matter?" The little man, speaking with closed eyes and with many gestures, and a Frenchified intonation, proceeded at great length to answer questions, which he did to the complete satisfaction of those who asked them.

"Is that man a medium?" I asked of a young fellow near me.

"Yes," said he, "and he's speaking now under the control of one of his spirits."

After the service I had a chat with the medium. I found him to be an ordinary working man, with an ordinary working man's speech and education. Yet the address he had just delivered about matter and force would not have been altogether unworthy of Alfred Russel Wallace himself.

"Do you know anything," I queried, "of the subjects you have just been discussing?" I was anxious to see how much he knew of the subjects of his own knowledge.

To my surprise he answered, "I don't know what subjects I have been talking about."

"Then you were under spirit influence all the time you were talking?"

"I suppose it must have been so," he answered.

"How do you feel," I asked, "when the spirit influence is taking possession of you?"

"As if I was going out of myself—as if I was going asleep,"

"Are you at these times completely unconscious?"

"Well, mostly. Occasionally I am partially conscious, and can partly tell what is going on around. But generally speaking I am utterly unconscious."

"I was at one time," he continued, "sceptical about Spiritualism. But I'm not sceptical now. I've seen and heard too much. I've talked to spirits, face to face just as I am talking to you now. And I've handled them."

Then, with others, he began to get the room ready for a meeting of the "circle"—a select gathering who remain after the services for the purpose of hearing "manifestation," receiving messages from the dead, &c.

And I went forth into the world, and almost the first sight to greet me was a war-worn old veteran asking for alms. He had several medals on his breast, and exhibited a legend that told passers-by he was without a pension. His name was W. Atherton, and he had belonged to the 4th King's Own. To one of his medals was attached the clasp for Balaclava.

What I heard at the Spiritualists' meeting-room whetted my appetite for knowledge. Accordingly I waylaid Mr. E. W. Wallis, the editor of *The Two Worlds*. Mr. Wallis is now thirty-seven years of age. He has been a medium since he was sixteen.

"The popular idea of Spiritualism," said Mr. Wallis, "is that it consists of 'table turning' by a number of soft-headed folk; but, as usual, popular opinion is wrong."

"Spiritualists are to be found among all sorts and conditions of people, and they are generally able to hold their own with the best. We affirm that death does not kill. It only translates mankind out of this sphere into the spirit realm. This claim is based upon the evidences of the presence of discarnate human beings, who in a variety of ways have succeeded in making their presence known to numbers of persons."

"Let me illustrate. Mesmerism—now called hypnotism—has demonstrated the power of the 'operator' to affect his 'sensitive' so as to suspend the ordinary activities of will in his subject, who, for the time speaks, sings, thinks, and acts as 'suggested' or 'willed' by the mesmerist. Granting, for argument's sake, that man lives after death, what is to prevent the discarnate man from mesmerising the 'nearmate' 'sensitive,' and compelling him to speak and act as he, the spirit operator, desires?"

"There is or there is not a future life for man. If we emigrate into the unseen at death, and are conscious individuals, it is only natural that we should desire to return and communicate with our friends. To be ourselves we must surely retain the memory of our past. Then thought, feeling, and will must survive in the transition from one state into the next. We naturally desire to hear from friends, and look for letters from foreign lands. Why, then, should it be regarded as unnatural to desire to know how our friends are faring who have gone 'behind the veil'? In the presence of death we naturally breathe the question, 'What fate awaits us when we die'? The only means of knowing is to bridge the gulf and set the spiritual telegraph working that we may receive messages from the intelligent operator at the other end of the line."

"And undoubtedly this can be done. The reality of communion with the departed is the one central fact which Spiritualists are agreed in affirming. Testimony to the reality of the phenomena is so abundant that the attempt to prove anything true by the testimony of witnesses must be abandoned, or psychic phenomena must be admitted by those who have made themselves acquainted with the recorded experience of such men as Crookes, Wallace, Cromwell Varley, Balfour Stewart, Myers, Howitt, Hare, Barrett, Lloyd Garrison, George Sexton, Wyld, Elliotson, Gully, Hitchman, Sergeant Cox, Major-General Drayson, Professors Zöllner and Lodge, and many other eminent men. Many of these gentlemen were biased against Spiritualism, and not a few of them were avowed materialists."

"As for myself, I am a Spiritualist because I have witnessed so many phenomena, and have had such frequent evidences of the operations of those we familiarly call 'dead,' that I could not honestly or consistently be anything else."

"As to mediums, they are persons so organised as to be sensitive to the psychic force of spirit people. Some mediums naturally generate 'psychic force' so freely that spirit operators can blend their own force with that of the medium, and direct the combined energy so as to produce physical demonstrations, such as movements of ponderous bodies, causing 'rappings,' and other evidences of their ability to manifest intelligently to their friends."

"Prisoners sometimes signal to each other by means of knocks, and thus establish communication with one another. We are imprisoned in this world of sense, and are often so materialistic that our departed friends are compelled to reach us through what appear trivial and undignified methods. But it matters little what the mode may be if we can be certain that they live and love us still."

"Many persons are naturally clairvoyant, and thousands have suffered in ignorance because they have had 'visions' and other experiences so different from the ordinary run of people. They have been disbelieved, ridiculed, and told they were imagining or else going insane. They have, therefore, tried to get away from themselves, so to speak. They have kept silent respecting the strange 'appearances' they have been compelled to observe, and feared lest they were in some way guilty or diseased. Spiritualism enables such people to understand themselves. Clairvoyance is a perfectly natural gift, and should be intelligently exercised."

"Dying people frequently become 'clearseeing.' Dreamers often

'see' with the spirit eye, and 'the higher self' enjoys its freedom during natural slumber, artificial somnambulism and entrancement. Many mediums are thrown by spirit influences or 'suggestion' into an unconscious condition or 'trance,' during which they are acted upon by the thoughts of the spirit mesmerist, and are made to 'orate,' to sing, to speak in 'tongues,' and interpret 'tongues,' to utter the 'word of wisdom,' and to 'prophesy.' Thus the real nature of the 'gifts of the spirit' is made manifest, and Paul's advice to 'cultivate the best gifts' becomes, in modern phraseology, 'developed mediumship.'

"My wife is a medium, and has given descriptions of thousands of spirits she has clairvoyantly seen to persons with whom she has been brought into contact. At Huddersfield, for example, a well-known gentleman had frequently been requested to attend the Spiritualist meetings there, but had never done so. He was passing the hall on one occasion, and was met by a Spiritualist, who invited him to step inside and hear a lecture by Mrs. Wallis. As the subject was a social one he consented. At the close Mrs. Wallis proceeded to give clairvoyant descriptions of spirits seen near to persons in the audience. Among others she informed the gentleman referred to that she saw a young lady near to him, and went into details regarding her appearance, disposition, and characteristics. When she finished the gentleman stated to the audience that the description given was a correct delineation of his daughter, who had lately died.

"As regards my own mediumship, on one occasion in London, to an entire stranger whom I had never seen before, a message was given through my mediumship—that is, I was compelled to write the message automatically. The message purported to come from an individual who had been kicked to death by his horse in Australia. The spirit claimed to be on friendly terms with the son of the gentleman to whom the 'writing' was given. He, however, was ignorant of the whole circumstances; but some months afterwards he received a letter from his son in Australia, in which the whole of the circumstances narrated in the spirit's communication were corroborated. There was no possibility of thought transference in this case, because the accident which was the cause of death had occurred in Australia only eighteen days previously.

"The utility of Spiritualism has been frequently demonstrated. Here is a case in point. A friend of mine, a collier, was hewing away at 'the face,' when he heard a voice shout to him, 'Jump!' He paused, and called to his mate, who declared that he had not spoken. He recommenced work, but again the command 'Jump!' was given. Still he did not heed, and concluded some one was trying to trick him. Again he resumed his work, when the voice, in sharp accents, repeated its admonition. This time he was startled, and jumped aside involuntarily, and a few seconds after the place where he had been standing was covered with a heap of stones which had fallen from the roof.

"Another case in point. A friend in Glasgow, after a brief illness, died without a will. His wife was anxious about the settlement of his affairs, and remembered that he had made a deed of settlement in her favour at the time of their marriage. She searched for this document in vain. One night, unable to sleep, she said, addressing her husband as if he were present, 'If there is any truth in Spiritualism I wish you could tell me where that deed is if you know.' Almost instantly she heard a loud rap on a box on the dressing table. She sprang up, turned on the gas, and removing a mirror which was standing on a child's box for writing materials, cast the contents on the floor, and there, sure enough, was the missing deed.

"As to the teachings of the spirits, they are that life after death is the sequel to life here—that consequences cannot be evaded. Each one goes to his own place, reaps what he has sown, and can only make progress to a higher state by his own efforts. They proclaim the Fatherhood of God and the Brotherhood of Man. They urge us to use this life wisely. They have been proclaiming the social gospel through thousands of mediums, and have done much to pave the way for the present Labour movement, in which very many Spiritualists take part."

Here I parted from Mr. Wallis, with the belief strong within me that, as that "good man, Mr. Stead," has recently remarked, "there is much more in so-called occult studies than the common-place, matter-of-fact public has any conception of."

LONDON NEWS AND NOTES.

A DEBATE.—Spiritualism in London not killed yet. July 10th: Mr. Rodgers very ably opened a debate on "The Spirits of the Bible, and the Spirits that commune with men at the present time," at the Church schoolroom, Caledonian Road. Three clergymen and two Bible readers affirming the spirits we read of in the Bible were angels and not men. The opener and the opponent allowed half-hour each, other speakers five minutes. So great was the excitement, that the discussion was not ended at eleven o'clock. Mr. McKensie said anything could be made of the Bible, just what you please. Mr. Wallace said he had been a Spiritualist 40 years, and he could see no difference in the manifestations recorded in the Bible and those occurring in our own day. A remark was made by some of the opposers that it was not likely a person would spend 40 years upon a myth. One of the clergymen begged the audience to have nothing to do with the subject, as it was Satanic, but created the greatest astonishment by declaring Spiritualism to be true, and stated we were surrounded by millions of spirits, and that his family had their traditions, and his father and different members of the family had seen spirits. I think this the greatest triumph Mr. Rodgers has ever had.

311, CAMBERWELL NEW ROAD.—Morning: A good meeting; all present being truly blessed. A successful evening meeting; workers turned up in good numbers, and we were glad to see many old friends. After the usual opening song and prayer, we had two short addresses from Messrs. Payne and Dale, and our spirit friend "Douglas" controlled Mr. Long, and gave a most enlightening address, dealing with the affinity of soul with soul, or the relationship of the sexes in the spirit world. All were pleased at the clear way in which the subject was presented. The time was too short to exhaust the matter, and the speaker promised to resume the subject next Sunday evening. The half-yearly meeting was held; the business remaining to be dealt

with was disposed of promptly, owing to the complete unanimity of the members. Mr. Long was elected chairman for the ensuing half-year.

FOREST HILL, 23, Devonshire Road.—Thursday: Mrs. Bli's gave very successful clairvoyance to a large circle of friends. Sunday: Mr. Allen gave an interesting address on "Spiritualism, the Light of the Age." Through all ages the soul of man has yearned for proof of a life beyond the grave. Creeds and dogmas tend to stifle belief in the God of Love, whom Spiritualists know to exist by the teachings given them by those who have gone beyond. Man must work out his own redemption. The higher our aspirations and lives while on earth so much greater shall our work be when we commence upon the other side; the inevitable evolution through which all spirits must progress.—J. B.

HAMSTEAD.—At the Vale of Health, July 16, a Spiritual Tea Party took place. About three o'clock a few ventured out, and we had a splendid evening and a very harmonious little party, thanks to the ladies for turning out and making things so pleasant at the tea table. We had a very pretty spot for our meeting after tea. Messrs. Rodgers, Wallace and Brooks, speakers. One wisacre disturbed Mr. Rodgers, but the police interfered and soon we were at peace. The people listened with great attention.—W. Wallace.

MANSFIELD HOUSE was well filled on Sunday, about 200 Lights and 500 Two Worlds were distributed. Mr. Veitch is a smart debater, and Spiritualism should now go a-head at Canning Town after this fillip given at the principal institution in the borough. The attitude taken by Mr. Reason, M.A., was a surprise to many. Instead of the sarcasm to which Spiritualism is so liberally treated, he said that it was useless to deny the mass of evidence put before us by so many individuals whose honesty we dare not impugn. He, however, cautioned every one against entering upon the investigation in a spirit of idle curiosity.

MARYLEBONE. 86, High Street, W.—Evening: Mr. W. T. Cooper, vice-president, gave an interesting address on "Is Spiritualism Rational?" giving a few of his many experiences, which showed what great comfort and help he has derived from a knowledge of Spiritualism.—H. R.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Good meetings continue; numerous strangers seeking to know more of our glorious truths. Mr. Portman's guides gave a soul-stirring address upon Spirit Life. Mrs. Mason's guides followed with excellent clairvoyance, all being recognised. Mr. C. Chance kindly officiated at the organ.

WALTHAMSTOW. 18, Clarendon Road, Hoe Street.—We had an enjoyable time. The guide of the medium discoursed from the subject, "Every one their own architect and builder." The clairvoyance was very convincing to several investigators.—Cor.

WESTBOURNE PARK. 58, Tavistock Crescent.—Closed for the summer months.—J. H. B.

MARYLEBONE. 86, High Street.—23, seven p.m., Mr. J. J. Morse. Subject: "Heaven as it was, is, and will be." As Mr. Morse is giving his services free to aid our funds, a large attendance is earnestly requested. 30, Mrs. Treadwell.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ASHTON.—Mr. Walter Buckley's controls gave an address on "The pre-natal existence of man," followed by psychometry, and answered 11 questions from the audience. Good replies were given.—J. H. M.

ATTERCLIFFE.—Mr. Inman's guides answered questions in an able manner, giving psychometry to the satisfaction of all.—Sec.

BARNOLDSWICK. Spiritual Hall.—A good day. Mr. Sanders gave his experience as a local minister and as a Spiritualist, which was very interesting, and spoke ably on "Speak gently; it is better far to rule by love than fear." Mrs. Marshall gave successful psychometry at each service, and promises to be a good medium.—Mrs. Hutchinson.

BIRMINGHAM SPIRITUAL UNION.—The first public lecture under the auspices of this Union was delivered by Mrs. E. H. Britten, on Sunday, 16th inst., at the New Gallery, Barwick Street; Lieut.-General Phelps in the chair. Before the time to commence, the large hall and gallery were well filled with an intelligent and expectant audience, which evinced a marked attention and appreciation of the impressive and powerful oratory of Mrs. Britten, on a question which Spiritualism alone can answer, viz., "What do we know of the life hereafter?" Note.—We shall be glad if speakers with open dates for this year, also 1894, will communicate with A. J. Smyth, hon. sec., 77, Stratford Road.

BLACKBURN. Freckleton Street.—Mrs. Green gave addresses on "Spiritualism: Its Object or Mission to Humanity," and "Prove all things, hold fast that which is good," dealing with Spiritualism from a practical standpoint. She gave a number of very successful spirit delineations. Good audiences.—G. E. H.

BLACKBURN. Northgate.—Mr. Lawton on "A Visit to the Spirit World" was listened to with rapt attention, and questions from the audience were answered in a most satisfactory manner. Miss Bailey gave very good clairvoyant descriptions at each service.—C. H.

BLACKPOOL.—Mrs. Berry gave very good addresses on the "Continuity of Life," and "Prayer," showing that true prayer consisted not in an eloquent flow of words, but in good works. Several good clairvoyant descriptions followed each address.—W. H.

BRADFORD. 448, Manchester Road.—Mr. Hilton gave very good lectures on "Heaven: its inhabitants, and how to gain rest in its peaceful home," and "That which a man sows that shall he also reap." Much enjoyed. Good clairvoyance by Miss Marsden.—J. A.

BRIGHOUSE. Martin Street.—For the first time here the guides of Mr. Beely (of Almondsbury) gave a most lucid and forcible address on "Footprints on the Sands of Time," the audience being delighted. Evening: "Spiritualism: its results or benefits" was dealt with most eloquently, and drew forth constant signs of approbation. After each discourse, in his normal condition, he rendered two beautiful poems, which brought forth tears of joy from many of the audience. Mr. Beely has not yet attained his majority, I would strongly advise societies to keep him fully engaged.—J. S.

BURNLEY. Hull Street.—Lyceum: 10, 2-30, and 6, Mr. Ansforth. Mr. Davis's guides spoke on "Who are the Ministers?" and "Death, what is it?" Clairvoyance and psychometry very good.—I. G.

BURNLEY. Robinson Street.—Mrs. Harrison (a member), for her first public service, spoke on "God's laws are natural," and "Spirit Homes." Very instructive and interesting lectures. Clairvoyant descriptions nearly all recognised. The committee express their thanks to Mrs. Harrison for voluntary aid, and feel confident they have secured a public speaker, who has only to be heard to be appreciated, and hope to have her again soon.—T. W.

BURNLEY. Hammerton Street.—Mr. H. Bailey, speaker. Subject, afternoon, "Earthly partings and heavenly greetings." Evening, "Reformers of the world, or, breaking the fetters."—W. Mason.

BURNLEY. 102, Padiham Road.—Our local mediums gave very interesting short addresses. Several friends gave "experiences." Evening: A control gave a stimulating address on the word "Atonement," exhorting all to work out their own salvation.—J. W.

BURY.—Mr. Nuttall, with his usual success, took questions from the audience, and answered them in a calm, clear, and common-sense manner.—A. M.

CARDIFF.—Mrs. M. H. Wallis gave excellent addresses. Morning: "Spiritualism: its reformatory influence." Evening: "The spiritual outlook." Both were treated in a cogent, lucid manner, which fixed the interest of the audience throughout. Successful clairvoyance. The replies to questions from the audience on the 10th instant were exceedingly masterful and ready, and the clairvoyance very successful. Replies to questions and clairvoyance on the 17th instant completed what has been a most profitable and enjoyable visit.—E. A.

DEWSBURY.—Our sympathy and love was extended towards the sufferers of the Combs Pit disaster. Mr. and Mrs. Marshall gave appropriate addresses with references to those brothers so suddenly passing to the higher life, and also to their families left behind. Clairvoyant descriptions by Mrs. Marshall were also good. The collections, which realised £1 10s. 6d., have been handed over to the relief fund.

FELLING. Hall of Progress.—Our speaker did not turn up for the second time. If speakers would kindly send a post-card, informing us of their intentions, it would be more manly of them. Thanks to Mr. R. Penman, of Gateshead, who was in the audience, which was a good one, his guides gave an address on the "Resurrection," in a masterly manner; and Mr. Penman related how he became a Spiritualist.

FOLESHILL.—Evening: The spirit guides of Mrs. Barr, of Walsall, delivered a touching address on the recent naval and mining disasters, drawing from them some lessons and warnings as to being prepared to enter the spirit world.—J. W.

GATESHEAD. 47, Kingsborough Terrace.—Mr. Wilkinson, of Tyne Dock, gave an interesting and instructive address to a good audience. We hope to have a good company next Sunday to hear Mr. Rutherford, of Roker.

HEYWOOD. Moss Field.—Owing to a mistake in our planned speaker, we found an able substitute in Mr. Wild, of Rochdale, who came at half-an-hour's notice, which gave him no time to visit the cemetery or consult the newspapers. Clairvoyance most remarkable, giving full name and addresses.

HOLLINWOOD.—Tuesday, Mrs. Rennie's good clairvoyance and psychometry much appreciated. Sunday, Mr. B. Plant's addresses on "The Immortality of the Soul," "Realm of Thought," and "Evidence of a Future Life," and good clairvoyance much enjoyed.—E. D.

HUDDERSFIELD. Brook Street.—Mr. Rooke's first visit has been a pleasant one; it is not in every one's power to give such general satisfaction as was given by him to our audiences, his cultured and earnest delivery carried conviction to every one. His next visit will be hailed with pleasure. Lyceum Report: Only moderate attendance but a good enjoyable session.—J. B.

MACCLESFIELD.—July 9: Mr. Twigg, vice-president, compared the foundations of the Christian's faith with the foundations of the Spiritualist belief, and pointedly showed the superiority and adaptability of the latter to a better state of being. A capital address, which left a good impression. The devotional part of the services were ably conducted by our president, Mr. Houlton. July 16: Madame Henry's subject, "The Royal Wedding," at first sight seemed a strange one, but the descriptive manner in which she depicted the sufferings of those who are compelled to "exist" in the slums, and also the sweated, and contrasted that with the wealth which had been heaped upon persons not needing it, and the cant and humbug which had taken place on this latest craze soon won the closest attention of her audience. A most interesting address and we anticipate her next visit with pleasure. Will members please note that the yearly meeting and election of officers will be held next Sunday evening, July 23?

MANCHESTER. Ardwick. Tipping Street.—Mrs. Groom being unable to fulfil her engagement, Mr. Crutchley very kindly gave two good and instructive lectures on "The Philosophy of Spiritualism," and "Soul, Spirit and Matter," afterwards giving useful information on magnetising.—R.D.L.

MANCHESTER. Collyhurst Road.—Mr. Brown being unable to be with us, Mrs. Taylor kindly consented to speak. Subjects, "Speak Gently to the Erring One"; and "Every man must be his own saviour," with clairvoyance, giving general satisfaction. Speaker for Sunday next, Miss Thwaites.—A. H.

MANCHESTER. Openshaw. Granville Hall.—Morning: Circle, Mrs. Dixon opened with a grand invocation. Her controls were asked to give the local mediums a chance, which I consider marred the service. Mr. Reed, a powerful healing medium, did good service. Mr. Crompton gave clairvoyance and an earnest invocation. Evening: Mrs. Dixon's guides gave an address on "What is Religion, and what it ought to do," to a large audience. Very good psychometry, all recognised. Mrs. Dixon was much liked, and will be welcomed when she comes again. 150 stayed for the circle. An earnest invocation was offered by Mrs. Pearson; much spirit power was felt. Mr. Pearson gave clairvoyance and an earnest prayer. Speakers willing to come for expenses only, correspond to Thos. H. Lewis, Gorton Lane, Gorton, Manchester.

MANCHESTER. Pendleton. Cobden Street.—A very good day. Mr. Tetlow's guides discoursed on "Influences." Could our scientific brethren have heard him their knowledge would have been increased.

Evening: "In Search of God." Inquisitiveness being a faculty given by God to man, he has been seeking for ages to find Him. "Our definition says he is the absolute essence of all things. No power or fear ever made man good." Mr. Tetlow gave a few clairvoyant descriptions; one, a very remarkable case to a gentleman in the audience, which proved to be his father's brother, Benjamin. Strange to say, Mr. Tetlow gave the same gentleman a test about two months ago at our hall, saying he would receive a letter about this uncle, a farmer, in America, removing a long distance inland, and his hair being white and passing away. The gentleman could not recognise him on account of his white hair, it being so much different twenty years ago, when he last saw him. Since then he has received a letter verifying all that he was told.

NELSON. Bradley Fold.—Mr. Rowling's guides gave very able discourses on "Dreams" and "Our occupation in the spirit land." Very fair audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. Frank Hepworth, of Leeds, gave two stirring trance addresses in a very lucid and energetic manner, which gave great pleasure to the audience.

NEWPORT (MON.). Ebenezer Terrace.—Mr. F. T. Hodson's guides, on "The Judgment Day" gave a very instructive and interesting address. The report for Sunday, July 9, should have read "Mediumship, and the best way of developing it."—W. H. Jones.

NORMANTON.—Afternoon: Circle, owing to being Hospital Sunday. Evening: Splendid meeting with the guides of Mr. Geo. Featherstone on "Orthodox Salvation versus Spiritualism," which was well appreciated. Many thanks for his services.—Mrs. C. Illingworth.

NORTHAMPTON.—On Sunday Mrs. Lamb spoke a few words at the afternoon meeting. Night: Mrs. Walker's controls gave very good addresses.

NOTTINGHAM. Masonic Hall.—July 9: Mrs. Craven delivered excellent addresses to moderate audiences. 16: Unusually good audiences. Mrs. Crossley spoke earnestly and gave several clairvoyant descriptions, nearly all recognised. Mr. Stubbs, a recent convert to our ranks, was chairman. The able and inspiring manner in which he performed his duties, and the magnetic effect on the audience, showed the gain we had made for Spiritualism, and foreshadowed the power for good he may become. Mr. G. C. V. Smith's solo was much appreciated.

NOTTINGHAM. Morley Hall.—To a larger audience than of late Mrs. Barnes' controls spoke from the words "Praise for the glorious light." Spiritualism was a glorious message. When its methods were called trivial, let us look at Nature. There we had the mighty worlds to study, and, if too vast, the worm beneath our feet was more simple but equally wonderful. So in spiritual things there was food for every class of mind. Could the eye take in the vast operations of the spirits' work we should see that millions were being wrought upon in various ways. Just as the earnest cry arose from earth to heaven for "Light, more light," so would the power of the spirit be poured upon us, and the "shades of night" be dispelled.—J. W. B.

OLDHAM. Bartlam Place.—Good earnest addresses by Mrs. Hyde, of Manchester, to good audiences. Good psychometry and clairvoyance. The spirit messages were rather too long, otherwise the clairvoyance was very good indeed.—Miss H. Saxon.

OLDHAM. Temple.—Two splendid services. Afternoon: Conducted by Mr. Josiah Lawton, who made a neat speech. Other speakers took part, and Mr. Cameron gave a few tests. Evening: Mr. G. Warhurst gave his experience, which was well received. Mr. Young gave psychometry. Mr. Rayner gave over £9 worth of prizes to P.S.A. members. Next Sunday, Mrs. Gregg.

PLYMOUTH.—Morning: Prayer by Mrs. Peile. Mr. Sammels read from Matthew, chapter vii. Addresses by Mr. Lethbridge and Mrs. Peile. Prayer by Mr. Sammels. Evening: Mr. Sammels prayed and Mr. Lethbridge read from 1 Corinthians, chapter xiv. Hymn solo by Mr. Loomes. Address by Mr. Adams *à propos* the passing away of Mr. M'Guire. Mrs. Truman gave clairvoyant descriptions, about fourteen recognised. Music by the Misses Cole, prayer by Mrs. Peile.—J. W. C.

ROCHDALE. Water St.—Mr. J. W. Sutcliffe gave excellent addresses on "Psychometry" (well explained), and "Is the Church drifting towards Spiritualism?" He showed that it is. Very successful psychometry.

ROCHDALE. Regent Hall.—A service of song, "The Fireman's Daughter," was rendered by the choir in a most efficient manner to full audience. The Rev. T. P. Spedding, Unitarian minister, read the connective readings very efficiently. Mr. Peter Lee presided, and it was a source of pleasure to have Mr. Spedding with us, but there must not be any exultation as to having gained another convert to Spiritualism. Mr. Spedding was there in the catholicity of his mind to assist in our service, at the same time claiming the right to his own view on religious matters. At the close the chairman, in the name of the committee and the friends, thanked Mr. Spedding for coming among them. Mr. Spedding, in reply, said it was a pleasure to him to take part in the service of any church that was big enough in its views to find room for him, and pronounced the benediction. At night Mesdames Warwick and Grey conducted a public circle, which was well attended.

ROYTON.—First anniversary services. Miss Walker spoke grandly on "The harvest is great but the labourers are few," and "God's beauties, how and where to find them," followed by good clairvoyance. The singing was also good. Very good audiences, and all seemed well pleased. The collection realised £5 0s. 0½d., which, I think, speaks well for the cause in Royton.—J. O.

SOUTH SHIELDS. 16, Cambridge Street.—July 11: A short address from Mr. Griffith's guides. Very satisfactory clairvoyance. July 16: Mr. Henry lectured upon the "Scientific Philosophy of Spiritualism." Gave very good clairvoyance. After meeting as usual.—J. W. G.

SOUTH SHIELDS. Stevenson Street.—Wednesday evening: Mrs. Young's guides gave very good clairvoyant descriptions and good advice to Spiritualists. 16: Mr. Davison, from Gateshead, favoured us with a practical discourse on "Human Brotherhood." Listened to with rapt attention. Good audiences. Sunday evening, 23rd: Mrs. Walker, clairvoyant, Mrs. Smith, and friends will favour us with solos.

SOWERBY BRIDGE.—Memorial services in connection with the passing on of Mrs. Thorpe. Both Mr. Ringrose and Mrs. Wade gave touching reference, and said that from conversations with her they gathered that she was either ready to obey the summons, "Come up higher," or to stay a little longer here, which must be the outcome of

a matured spirit. Mrs. J. M. Smith spoke on "Death, what is it?" and exhorted the mourners not to fret, for she would ever be with them, watching over them with the same tender solicitude and love which she had for them here, and that the best way to make her feel content and happy was to always have the same thoughts of love for her, and try to follow in her footsteps.—G. H.

STOCKPORT.—Mrs. Rennie furnished useful information to inquirers and those with mediumistic gifts, by relating her experiences as a medium, and explained the blessings attending a proper use of mediumship and the serious consequences of a frivolous and indiscriminate dabbling with it. Night: Mr. Lord, lately come amongst us, answered his orthodox friends as to the benefit he derived from Spiritualism, and its superiority over the old order of things, and showed a considerable grasp of the principles of our philosophy. Mrs. Rennie gave acknowledged accurate psychical readings in her impressive style. Speaker, July 23, Mr. Lomax.—T. E.

WAKEFIELD. Baker's Yard.—The guides of Mrs. France gave their experience of Spiritualism. She named a child in the evening, which was listened to by an attentive audience. Clairvoyance good.—A. W.

WALSALL. Central Hall.—At 6-30, Mr. R. A. Brown, of Manchester, paid his first visit, and gave a very eloquent and instructive address on "Redemption, from a Spiritualistic standpoint." Monday, 17: Half-yearly members' meeting. Mr. Brown very kindly promised to be with us.—S. B. B.

WISBECH.—Seeing no reports lately of the W. S. S., I began to wonder if the dose Mr. Ashcroft gave them had taken his desired effect, but, on visiting the hall once more, was pleased to find a very good audience, and our friend Mr. Ward, with the chairman, at their post. The Chairman said Mr. Ward would take a subject from the audience, or answer questions. Then a voice from behind asked "Where does thunder and lightning come from?" which caused the audience to smile. Mr. Ward perceiving the inquirer was not far advanced in science, explained it laconically, and said he would lecture some week night on "Electricity." The next was, "What is Conversion?" from which he gave an eloquent and instructive address. Miss Florence Weaver sang "Ora Pro Nobis," followed by clairvoyance by Mr. Ward, which made a very interesting meeting.—A. W.

RECEIVED LATE. Wakefield. Barstow Square.—Mr. J. T. Dawson gave very instructive addresses on "The solid comfort received from spiritual belief," and "Spiritualistic facts v. Orthodox teaching." Psychometry very good.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY. Mistress Lane.—July 15: A pleasant afternoon trip to Shipley Glen, 65 sitting down to tea. Castle Street (Leeds) Lyceum children and friends joined us, and we enjoyed singing and games to our heart's content. On Sunday, very good attendance. Recitations by the sisters Pogson and Willie Carter. Usual programme gone through.

BATLEY.—Sunday afternoon last, at an open-air Lyceum session on Howley Hills, the scholars went through the calisthenics and marching before a rather curious admixture of onlookers. The singing was much enjoyed, accompanied as it was by a string band. Brief addresses were delivered by Mr. Alfred Kitson (secretary of the Lyceum Union), Mr. J. W. Webster (Lyceum leader), and Mr. W. Stansfield. In the evening local speakers occupied our platform.

BATLEY CARR.—Morning, attendance good. Programme well performed. A verse of a new marching song, by Mr. Clay, a member, was committed to memory. Liberty group, led by Mr. Kitson, on Prayer, Praise, and Adoration, from "Spiritualism for the Young," very interesting. Afternoon, attendance and harmony good; 5 visitors. Usual programme well rendered throughout.—L. M., sec.

BLACKBURN. Freckleton Street.—Present: 5 officers, 42 scholars. Marching and calisthenics. Conductor, Mr. M. Brindle. Wand drill led by Mr. R. Cronshaw. All gone through very creditably.—G. E. H.

CARDIFF.—A very harmonious session. Attendance very low, owing to the wet weather. Recitation, "Home for the Holidays," by Master Archie Sadler.—E. J. Cule, sec.

MANCHESTER. Collyhurst Road.—Good attendance. The ordinary course of instruction, except groups. Hymns for the demonstration were gone through. All friends taking part are requested to be at the hall at 2 p.m., on Saturday.—A. H.

NOTTINGHAM. Morley Hall.—After the anniversary the following officers were elected: Conductor, Mr. J. W. Burrell; deputy-conductor, Mr. Thos. Jackson; guardian, Mr. J. J. Ashworth; secretary and treasurer, Mrs. Neumann; musical conductor, Miss Bertha Brearley; guards, Messrs. Potts and Adams; leaders, Liberty group, Mr. Ashworth; junior group, Mrs. Neumann, Miss A. Ashworth, Mr. Shipley, and Miss Edith Burrell *pro tem*. The conductor and officers earnestly appeal to those who value the proper training of the children to render assistance. Secretary's address is Mansfield Road.—J. W. B.

OLDHAM. Bartlam Place.—Good attendance. Usual programme. Conducted by Miss Wainwright. Lyceum will be supplied with ribbons for the coming demonstration. The wagonette will leave Bradshaw Street, off Yorkshire Street, at 2 p.m., prompt.—E. R.

PROSPECTIVE ARRANGEMENTS.

AS HOUSEKEEPER to a gentleman, by a respectable middle-aged person; abstainer; experienced; good cook. Distance no object. Small wages if comfortable home.—Mrs. Taylor, Low Bridge, Knaresborough.

BATLEY.—Sunday, August 6, Annual Flower Service will be held. Mrs. W. Stansfield, speaker. Saturday, 19th August (not 12th), a garden party at Windmill Farm (near Howden Clough Station, G.N.). Tea will be provided at 6d.—W. S.

BATLEY CARR SOCIETY.—20th Anniversary, on Sunday, August 13, at 2-30 and 6. Speakers: Mrs. Ingham and Mrs. Birchall. Silver collection. Public tea, on Saturday, Aug. 12. Tickets, 8d., 6d., and 4d.

BLACKBURN. Freckleton Street.—Annual Lyceum Field-Day, July 29. Starting from Hall at 3 p.m. prompt. A hearty invitation to all Spiritualists.

BLACKBURN. Northgate.—August 6: First Annual Floral Service. The choir will render special anthems and solos. Mediums, Mr. C. Lawton and Miss Janet Bailey. Everybody welcome.—C. H.

BOLTON.—Anniversary, July 30. Mr. R. A. Brown, speaker. A right hearty welcome to all.

BRADFORD. St. James's.—Special service, Wednesday, July 26, at 7-30 p.m., on behalf of the widows and orphans of the Thornhill disaster. Miss Calverley and others will take part. Friends, make it successful.

BRADFORD. Walton Street.—Monday, July 24: Service, at 7-45, on behalf of the widows and orphans caused by the Thornhill Colliery disaster. Mrs. Webster will devote the evening to clairvoyance and psychometry.

BURNLEY. Hammerton Street.—July 23: Mr. E. W. Wallis at 2-30. "The power, purpose, and principles of Spiritualism." At six, Subjects from the audience.

CARDIFF.—Services by the Rev. C. Ware: July 23, 11 a.m., "True and False Conceptions of God." 6-30 p.m., "What knowledge is Spiritualism giving to the world?" Monday, 24, 8 p.m., "The Religion of Spiritualism." Sunday, 30, 11 a.m., "The life and mediumship of the Prophet Daniel." 6-30 p.m., "The beautiful life beyond."

FELLING-ON-TYNE.—Saturday, July 22, anniversary tea at five p.m. and concert. Adults, 9d.; children, half price. Sunday, 23, service at 2-30 in the open air (weather permitting). Messrs. B. Harris, W. H. Robinson, and J. Clare, speakers. Our hall, which will seat upwards of 300, will be resorted to if wet. Tea will be provided for friends at 6d. Planned speaker for 6-30, Mr. J. Griffiths. Friends, honour us with your presence.—J. Dobson, 10, Elswick Street, Gateshead.

HUDDERSFIELD. 3A, Station Street.—Sunday, July 23, open-air services at Bradley Gardens, at 2-30 and 6 p.m. Mr. R. A. Brown, of Manchester, speaker. Mr. Josh. Whitehead, of Bradford, chairman. Having received pressing invitations to hold these services on account of many enquirers in the district, we give a hearty invitation to all friends to assist us and make the gatherings successful. The gardens are about ten minutes' walk from Bradley (L.N.W.) and Cooper Bridge Stations (L. and Y.), and about twenty minutes from Mirfield Station (L. and Y.). Tea will be provided at a small charge, but all visitors must bring their own food.—James Wm. Hemingway, cor. sec.

KEIGHLEY. Eastwood Temple.—Annual Camp Meeting, July 23. The following speakers will take part: Mr. F. Hepworth, Mr. A. Kitson, Mr. Smith, and Mr. Wood. We hope to make it a great success.—D. Punt, sec., 25, Bradford Street.

LANCASHIRE LYCEUM DEMONSTRATION, in Alexandra Park, Manchester, on July 22, at 3 p.m. The following Lyceums will take part, with colours to be worn and names of the delegates:—Manchester (blue), Mr. Whelan and Mrs. Lister; Royton (maroon), Mr. Chisnall and Mr. Ogden; Salford (crimson), Mr. Ellison and Mr. Rothwell; Rochdale, Regent Hall (lilac), Mr. Rayner and Mr. J. Beck; Rochdale, Water Street (white); Collyhurst (yellow), Mr. Critchley and Mr. Horrocks; Oldham (purple), Miss Saxon and Miss Collins; Pendleton (salmon), Mr. Crompton and Mr. Brooks. Heywood (orange), Miss M. Briggs and Miss E. Frost; Stockport (magenta), Miss Kenyon and Miss Rowbottom; Openshaw (pink), Mr. Pearson and Mr. Rossington. Conductors to wear a sash the same colour as their Lyceums, and delegates a broad band on right arm; treasurer and secretary, a white sash. Each conductor will put his respective Lyceum through their marching and calisthenic exercises. Tea will be provided in the Edinboro' Hall (opposite Alexandra Park gates) for children at 3d. each; friends and visitors, plain tea, 6d., with ham, 10d. A meeting will be held after tea, at which conductors will speak for a short time. Alexandra Park trams run from Market Street to the Park at 1d. outside, 2d. inside. Trusting we shall have a large gathering of friends to make this, our first Lyceum demonstration, a success.—J. B. Longstaff, hon. sec.

LANCASHIRE LYCEUM DEMONSTRATION.—Meeting of delegates and friends at the Psychological Hall, Collyhurst Road, Manchester, on Saturday, July 29, for passing accounts, election of officers, and place for holding demonstration next year. Tea at 5 p.m., meeting afterwards. Trams run from Market Street (Harpurhey and Queen's Park) to Churnett Street, the hall being at the end of the street.

LIVERPOOL. Lyceum, No. 1.—Fourth Annual Picnic and Excursion to Overton Hills, Frodsham, Thursday, July 27. Meet at Lime Street Station at 11-10 a.m. Substantial luncheon on arrival. Knife and fork tea at 5-30 p.m. prompt, in the Belle Monte Pleasure Grounds. Games, races, sports, etc. Prizes will be awarded; distributed by Mrs. Wallis, of Manchester. Lyceum scholars free; parents and friends, 4s.; children, 2s. Must be purchased not later than Sunday night, 23rd inst.

LIVERPOOL SOCIETY is now open to receive applications for speakers for 1894. Will mediums and speakers please communicate with the secretary, Mr. N. R. Maginn, 16, Picton Road, Wavertree, on or before July 31, stating what dates they have vacant?

LONDON. King's Cross.—Next Sunday, 23rd inst., at 7 o'clock prompt.

MR. J. J. MORSE is now booking dates for 1894. Societies desiring his services will please communicate with him at once, at 26, Osnaburgh Street, Euston Road, London, N.W. The month of August is already engaged.

MR. G. NEWTON, of 22, Forster Street, Hunslet Road, Leeds, has a few open dates this year, and is booking for 1894.

MR. AND MRS. WALLIS are rapidly booking up for 1894. Applications for dates should be made as soon as possible. Address 164, Broughton Road, Pendleton, Manchester.

MRS. WEBSTER wishes to join a private circle in neighbourhood of Rusholme. Enquiries addressed to "E" Two Worlds Office.

MR. W. WALLACE, the pioneer medium, expects to be in Liverpool on August 20 and 21, and would be glad to obtain engagements on the road—going or returning. Address him 24, Archway Road, Highgate London.

MR. J. J. MORSE is now booking dates for 1894. Societies desiring his services will please communicate with him at once, at 26, Osnaburgh Street, Euston Road, London, N.W. The month of August and the first Sunday in each month of 1894 are already engaged.

NEWCASTLE-ON-TYNE.—Spiritual Evidence Society will be pleased to receive vacant dates over 1894, from mediums. Apply to secretary, Robert Ellison, 14, Alexandra Terrace, Gateshead.

NEWCASTLE-ON-TYNE.—23 and 24: At 10-45 and 6-30, Mrs. E. Hardinge Britten, and Monday, 7-30. July 30 and 31, Mr. J. J. Morse.

NOTTINGHAM.—By desire, Mrs. J. M. Smith, of Leeds, will hold a séance on July 31, at Mr. S. Brearley's, 15, Garden Street, Radford, at 8 p.m. prompt. All persons wishing to communicate with Mrs. Smith send stamped envelope for reply, as letters are so numerous.

OLDHAM. Temple.—It is intended to recommence the Lyceum on the first Sunday in August. All persons interested in Lyceum work are earnestly requested to come on above date. Officers to be elected from those present. Many have promised to help, others are welcome. Let us have a good re-union of earnest workers.

PARKGATE.—All societies are requested to kindly send in the subscription lists as soon as possible.—John Drower, cor. sec., 150, Victoria Road, Parkgate, near Rotherham.

ROCHDALE. Penn Street.—A sale of work will be held about Christmas, and we should be glad of anything that would sell from any of the readers of *The Two Worlds*. This sale of work is for a new building, as we are often crowded out. We want to spread the cause of truth in our town.—John T. Ramm, 2, Shaws Place, Roc' dale.

WAKEFIELD. Baker's Yard.—Sunday next: Mr. Oliffe, speaker. Services for the relief fund of the Thornhill disaster. Friends, please give good collections for the poor widows and orphans.

PASSING EVENTS AND COMMENTS.

WALSALL.—Mr. A. B. Mason writes that in our issue of 30th ult., re burial of Miss Adderley, "I note you give the name of the last bearer named as Miss Barry. Should read Miss L. Barr." It was a printer's error, which we regret.

WANTED.—We shall be very glad to receive the assistance of all friends who will help to freely distribute back numbers of *The Two Worlds* as "sample copies" to the people who assemble in Alexandra Park to witness the Lyceum Demonstration on July 22. Apply at the Office of *The Two Worlds*, 73a, Corporation Street.

AT CHARLBURY a Mr. Samuel Fox has been in hot water because he insisted on wearing his hat in church. He appears to have had the best of the battle, and came down pretty heavily on the religious professors. He promises to make things lively in London. George Fox! the Fox sisters, and now Samuel Fox—it seems to run in the blood of the Foxes to take the lead.

THE ARTICLES by Edina on "Spirit Identity," published in *The Two Worlds* recently, receive cordial notice in *Borderland*. Mr. Stead affirms that they "constitute evidence which, for its cumulative evidence and the unimpeachable character of the medium through whom it was obtained, holds a high, if not the highest place in the annals of the attempt to establish the continued existence of personality after death."

THE FOX SISTERS.—We have received a packet of cabinet photographs of the Foxes—Mrs. Fox, Margaretta, Kate, and Leah. They are reproduced from paintings, and seem to be excellent portraits. They are being sold to help the fund to raise a memorial to these martyred mediums of the new dispensation. We trust it will be a memorial *Hall*, not a useless "stone." We can post these photographs to any address for 1/- each.

NEWCASTLE-ON-TYNE.—Out-door Mission on Quay Side has been well kept up from an early period. Our portable platform is a great help. Larger numbers attended to-day than ever. Our opponents helped us. Their feeble opposition poured on our facts was like fruit hurled at a stone wall. A good number of the tracts by Mr. Savage and Mr. J. J. Morse were eagerly bought up. Would that more would work this fruitful field of out-of-doors.—B. Harris.

WE GRATEFULLY ACKNOWLEDGE the fair and impartial spirit in which "Simeon Twigg," the *Clarion* interviewer, has treated the subject in his article on Spiritualism in the last issue of that interesting and popular paper. The editor has our thanks for opening his columns to the subject which is nearest to our heart. We feel assured that both his paper and our own will benefit by this act of fraternal courtesy. We are comrades in arms in the work for reform, and advocate the same social gospel. We hailed the advent of the *Clarion* with high anticipations which have not been disappointed. We can only wish that the consciousness of the real life after death and of the sympathetic and sustaining influence of spirit friends may yet be shared by "Nunquam" and his loyal co-workers.

TO CORRESPONDENTS.—W. Harrison: Yes. New address, 164, Broughton Road, Pendleton. 21st will suit well. M. Petschler: Many thanks. J. Ainsworth: Next week. R. Seed: We don't see that there is any point of value, no means of identifying. Attercliffe: P. B. Randolph took the opiates and drugged himself until he said almost anything. If he put the blame on the right horse (his own folly) he would be nearer the mark. H. Bloodworth: Red means love, white wisdom, blue truth. We should be happy to receive better symbols. Nothing definite is done. Jones: We have submitted your letter to Mrs. Billingsley for an explanation, and will publish both together. G. Craig: We sent you a letter, but it has been returned. Kindly send your address.

BARROW-IN-FURNESS Spiritualists memorial stone laying for their new hall on Monday, 7th August (Bank Holiday). Excursion trains will be run to Barrow by the Lancashire and Yorkshire, London and North-Western, and Midland Railway Companies, which will give good facilities to all friends to attend. We are anxious to make this day the most successful in the history of Barrow Spiritualism; therefore, we appeal to friends and mediums to come and help us. If any medium brother or sister could volunteer assistance, we should esteem it a great favour if they would write to T. Holden, 26, Shakespeare Street. The stone will be laid at 3 p.m., when there will be a public meeting. Tea provided at 4-30, followed by a public meeting to be addressed by various speakers. Friends of progress, come and help us.—T. H.

A LADY'S FIRST SEANCE: "On Friday night, for the first time in my life, I sat in a circle at Mrs. Hardy's, Sheffield House, Great Marton Road, Blackpool, with Holly Hardy, the medium, Mrs. Hardy, Mr. Thos. Dabbs, Miss Lottie Mayor, and Miss Garwood. We had hardly sat down, when to my surprise and delight the spirits began their work. I was rather timid and we all held hands. A large easy chair was removed. Fire irons, and fire screens were shifted about. Above all the ladies' hairpins were taken out, and their hair was placed over the face of each. We distinctly heard Mr. Dabbs rapped on the top of his

head by one of the spirit hands. Many other wonderful phenomena occurred, in fact, we had a very pleasant and instructive meeting.—(Mrs.) J. A. Haworth.

"THE DAILY CHRONICLE" on July 17th devoted its leader to the consideration of Mr. Stead's recent experiences and Mr. Myers' psychical researches. We give an extract: "A series of experiments was made in Cambridge; a long series of questions was written down and concealed from the automatic writer, who gave answers that were correct in a majority of cases. And some of the examples are of a much more sensational character. 'Miss A.' for instance, is given to automatic writing. One day a letter was handed to her from a gentleman she had never seen, and whose handwriting she did not know, and while she held it in one hand the other hand wrote, 'Bright metal and brown earth.' It was from a man who had committed suicide by throwing himself under a railway engine. Lady Brooke, the Rance of Sarawak, was present at this incident and confirms it. The same lady was once instructed to go into a friend's room and 'look to the candle, or the house will be on fire.' She went, and found a hanging already smoking over a candle. Again, Lady Mabel Howard was asked to write where some jewels were that had been stolen by burglars a week before. She immediately wrote, 'In the river, under the bridge at Tebay.' They were found there, and the incident is confirmed by two unimpeachable eye-witnesses. On another occasion the same lady was asked by a friend, who was just returning to a house she had let furnished, what damage the tenants had done. She replied that a table only was broken, which proved to be right. And still more remarkable examples of Lady Mabel Howard's automatic writing are given, but they would take too much space to tell here. But they and the other accounts give great interest to Part xxiv, Vol. ix. of the 'Proceedings of the Society for Psychical Research.'"

YORKSHIRE SPIRITUALIST SOCIETIES' FEDERATION.—Annual Meeting, in Otley Road Rooms, Bradford. Mr. Parker presided. A lively discussion was introduced by Mr. Whitehead on the defects of, and improvements required in, the work of the Federation. Mr. Marchbank showed the mistaken notions some societies had in expecting too much from the Federation, instead of trying to help the members, but the greatest evil was the defection of the Yorkshire mediums and speakers. After being helped over the stile and introduced to the public, they decline to give their services any longer to the Federation. Mr. Armitage followed with a vigorous speech against trying to serve God and Mammon, asserting that there were a number of public mediums who had banded themselves together to stipulate their prices for serving societies. Fifteen years ago there was no difficulty in getting speakers, as all were willing to serve the cause irrespective of the L. a. d. consideration, their sole aim being to spread the truth. He scorned the assertion of mediums as false who declared that by their faithful and disinterested endeavours to spread the cause on the public platform they gave away their strength and vitality. His unvarying experience was that it acted in quite the opposite way, leaving him stronger and healthier; but he admitted if we went into the investigation of physical manifestations then the vitality of the medium was given off, and in such cases the medium was entitled to recompense for the loss and time so given. But the Sunday platform ought to be kept free from being made into a monetary transaction. He laboured six days in the week for his physical sustenance, but was determined that the seventh day should be devoted to the building up of the spiritual part of his being. He hoped the mediums present would stick to the Federation and continue to serve it from the nobler and purer standard, instead of making it into a trade. Mr. Craven showed that the greatest cause of complaint was in some of the federated societies coming to the meeting with their dates all filled in previously, thus stealing a march on the other societies who stuck honourably to the Federation. Speakers cannot under such circumstances give twice over. This showed the need for better and closer organisation, and until we can get all societies to join the Federation and adhere to its rules he doubted our success in planning speakers and propaganda work. Mr. Rowling complained of the Federation speakers disappointing societies in not fulfilling their engagements, thus compelling them to seek aid elsewhere. The Federation might be more energetic in organising outdoor meetings in the summer time. The discussion was continued by Messrs. Hargreaves, Hopwood, Clegg, and Wm. Stansfield, and Mesdames Midgley, Clegg, and Stansfield, all showing how anxious they were that the Federation should continue and prosper, and promising to help it by giving dates regularly. Mr. Craven proposed that the Federation should admit persons as associates on an annual fee of 2s. 6d. Mr. Ingham objected to the introduction of any such element into the movement, as from his observations of its working in connection with the National Federation meetings at Sowerby Bridge, it impressed him very much that it simply gives single individuals as much power as one society may possess, and may be utilised to thwart the real objects of the Federation. Mr. Whitehead moved that the subject be deferred to the next quarterly meeting, which was agreed to. The following officers were elected: President, Mr. Craven; vice-president, Mr. Parker; secretary, Mr. Wm. Stansfield; treasurer, Mr. Jos. Armitage. The meeting then closed with votes of thanks to the retiring officers.—F. C. INGHAM.

IN MEMORIAM.

It is with sincere and heartfelt regret we announce the passing, on the 10th instant, to the higher life of the spirit of Mrs. Thorpe (the beloved mother of Miss Thorpe, trance speaker, Glenfield), one of our old and esteemed members and co-workers. Respected by all who knew her, for she was always ready to render any help that lay within her power, her loss will be keenly felt, especially by the bereaved family. But what is our loss is her eternal gain, and we may rest assured she will be as much amongst us in the spirit as she was in the body, perhaps more so, for she was getting on in years. Her earthly body was interred on Friday last in the Warley Cemetery. Mrs. Green, of Heywood, officiated both at the chapel and at the graveside (the Congregational minister kindly giving way) in a calm and impressive manner. Many beautiful thoughts were expressed and much consolation given to the mourners. The choir attended and sung several hymns. A quartette, "God is a Spirit," was also sung in the chapel. The service was entirely Spiritualistic throughout. Scarcely any of the mourners appeared in total black, such being Mrs. Thorpe's express wish.—G. H.